

JAN 24 1933

# The Classical Weekly

Published on Monday, October 1 to May 31, except in weeks in which there is a legal or School holiday (Election Day, Thanksgiving Day, Christmas Day, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day). Place of publication, Barnard College, New York. In the United States of America, \$2.00 per volume; elsewhere \$2.50. Single numbers, to subscribers 15 cents, to others 25 cents. Address Charles Knapp, 1737 Sedgwick Avenue, New York. Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOLUME XXVI, No. 13

MONDAY, JANUARY 23, 1933

WHOLE No. 703



## MURDER AT LARINUM



Being the Narrative Parts of Cicero's *Pro Cluentio*,

Edited, for Use in Schools,

by H. GROSE HODGE

With an Introduction, Notes, and Vocabulary. \$0.64

"A child's mind", wrote Plutarch, "is not a vessel to be filled, but a torch to be kindled". This book provides the tinder to kindle the torch, to excite the interest of pupils whose minds are all too prone to lag in reading a 'dead' language. Once their interest is aroused, the battle is half-won.

MURDER AT LARINUM is a real thriller, as exciting as any modern mystery tale. It is not a thing of patches, Latinized by a modern translator; here is Cicero's own inimitable prose.

*Applications for specimen copies will be considered*

CAMBRIDGE UNIVERSITY PRESS  
THE MACMILLAN COMPANY

New York

Boston

Chicago

Dallas

Atlanta

San Francisco

 NOW READY, THE  
REVISED EDITION OF

GRAY  
AND JENKINS  
LATIN *for* TODAY  
*FIRST-YEAR COURSE*

A separate section on formal grammar is now a definite part of each lesson. More material for drill and review has been added to each lesson. Following every fifth lesson is a new lesson devoted entirely to a review of the preceding vocabulary and grammatical material and to sight reading. . . . Humanizing and vitalizing the study of Latin just as much as before, this revised edition of a highly successful course thus doubly assures the pupil's mastery of syntax, inflections, and vocabulary. . . . Every teacher who wants to make the study of Latin exceedingly understandable, interesting, and worthwhile for the pupil, yet *at the same time* to lay the firmest kind of foundation in formal grammar should examine this revised edition. A sample lesson is included in our new folder No. 615 which will be sent promptly on request.

GINN AND COMPANY

	Boston	New York	Chicago
Atlanta	Dallas	Columbus	San Francisco

# The Classical Weekly

VOLUME XXVI, No. 13

MONDAY, JANUARY 23, 1933

WHOLE No. 703

## THE WEREWOLF AGAIN<sup>1</sup>

In THE CLASSICAL WEEKLY 24.103 Professor Mary Johnston cites several very interesting passages relating to the legend of the werewolf; among them are Vergil, Eclogues 9.53-54, Theocritus 14.22<sup>2</sup>, Plato, Republic 336 D, 'I fancy that, if I had not seen him before he saw me, I should have become voiceless', and Pliny, N. H. 8.80 Sed in Italia quoque creditur luporum visus esse noxius vocemque homini quem priores contempnuntur adimere ad praesens.

How widespread was this belief in werewolves is attested by Pliny's further remarks (8.80):

Homines in lupos verti rursusque restitui sibi falsum esse confidenter existimare debemus, aut credere omnia quae fabulosa tot saeculis comperimus. Unde tamen ista vulgo infixa sit fama tantum ut in maledictis versipelles habeat indicabitur.

Pliny then relates (81) an Arcadian legend about a certain family, one member of which was periodically chosen to swim across a lake, become a wolf, and associate with wolves. After nine years had passed, he might, provided he had tasted no human flesh, return to the oak tree where he had hung up his garments, put them on once more, and resume his former shape. Pausanias says that he himself believes the story which describes how King Lycaon was transformed into a wolf, because it has been related in Arcadia since the earliest times<sup>3</sup>. To this recital Pliny adds the amusing comment (82), Mirum est quo procedat Graeca credulitas! Nullum tam impudens mendacium est ut teste careat.

Is not this another instance of the pot calling the kettle black? Elsewhere (N. H. 8.123), Pliny probably alludes to the wolf's evil eye when, in discussing animals which do, and those which do not, have the power of changing color, he says of the species called *thos*: luporum id genus est procerius longitudine, brevitatem crurum dissimile, velox saltu, venatu vivens, *innocuum homini*... The inference is that a wolf which was *innocuum homini* was quite as much a cause of surprise as one of such unusual stature and shortness of leg.

Servius, on Vergil, Eclogues 9.54, reaffirms the belief in the voice-taking power of the wolf which sees a man first: Hoc etiam physici confirmant, quod voce desertur is quem prior viderit lupo. What is more interesting, he derives from the magic spell cast by the wolf's eye the proverbial expression *lupus in fabula*: Unde etiam proverbium hoc natum est 'lupus in

fabula', quotiens supervenit ille de quo loquimur, et nobis sui praesentia amputat facultatem loquendi.

In Terence, Adelphoe 517-537, Ctesipho and the slave Syrus are congratulating themselves on the fact that the former's father has gone to the country. They have just wished the old man a long stay there, when he unexpectedly approaches. This dialogue ensues (537-539):

*Cl.* Quid nam est? *Sy.* Lupus in fabula.  
*Cl.* Pater est? *Sy.* Is ipsust. *Cl.* Syre, quid agimus?  
*Sy.* Fuge modo intro, ego videro.  
*Cl.* Si quid rogabit, nusquam tu me: audistin? *Sy.* Potine ut desinas?<sup>4</sup>

There is a curious passage in Petronius, Cena Trimalchionis<sup>5</sup> which will be of interest to one who is investigating the legend of the werewolf. Trimalchio has just perpetrated (36.7) his celebrated pun on Carpus ('Carve 'er'), the name of one of his carvers, when Encolpius, whose appetite seems somewhat impaired by the pleasantries of his host, remarks (37.1-7):

Non potui amplius quicquam gustare, sed conversus ad eum, ut quam plurima exciperem, longe accersere fabulas coepi sciscitarique, quae esset mulier illa quae huc atque illuc discurreret. 'Uxor' inquit 'Trimalchionis, Fortunata appellatur, quae nummos modio metitur. Et modo, modo quid fuit? Ignoscet mihi genius tuus, noluisses de manu illius panem accipere. Nunc, nec quid nec quare, in caelum abiit et Trimalchionis topanta est. Ad summam, mero meridie si dixerit illi tenebras esse, credet'. Ipse nescit quid habeat, adeo saplutus est; sed haec lupatria providet omnia et ubi non putes. Est sicca, sobria....<sup>6</sup>

Here the epithet *lupatria* is applied to Fortunata in a passage which has puzzled many commentators. What does *lupatria* signify?<sup>7</sup> If we accept the obvious answer, 'wolf-woman', what is the striking similarity between Mrs. Wolf and Mrs. Newly Rich? These posers were insoluble to Scheffer<sup>8</sup>. He cut the Gordian knot by altering the manuscript reading to *sed haec lupa ebrio providet omnia*, 'this hussy looks after everything for <her> maudlin <husband>', with the comment, 'locus admodum vitiosus'. Reinesius, whose edition appeared at Leipzig a year later than Scheffer's, proposed *eupatria*, a reading which has become very popular. It was followed in the first

<sup>1</sup>Compare Plautus, Stichus 576-577: *Pamphilippus*. Quin vocasti hominem ad te ad cenam? *Epignomus*. Ne quid adveniens perderem. Atque eccum tibi lupo in sermone: praesens esuriens adest. Compare Cicero, Ad Atticum 13.33.4 De Varrone loquens: lupo in fabula. Venit enim ad me....

<sup>2</sup>The locus classicus for the werewolf in Petronius is, of course, Chapter 61.

<sup>3</sup>Here Codex L (Scaliger's Codex Leidensis) stops. For the following sentence, therefore, as for nearly all the remainder of the Cena, we are entirely dependent upon the Trau Fragment (H).

<sup>4</sup>Trimalchio himself, in 52, is *ebrio proximus*; in 78 he is *ebriate turpissima gravis*.

<sup>5</sup>The word occurs here only.

<sup>6</sup>Johannes Scheffer, T. Petronii Arbitri Cena Trimalchionis (Upsala, 1665). Except the rare edition with emendations and conjectures by Cajus Tilebomenos (pseudonym for Jacob Mentel), which appeared at Padua, in 1664, and later in the same year in Paris, Scheffer's is the first printed edition of the Cena.

<sup>1</sup>The two most important discussions of the Werewolf are the following: Kirby Flower Smith, An Historical Study of the Werewolf in Literature, Publications of the Modern Language Association of America 9 (1894), 1-42; Mauriz Schuster, Der Werewolf und die Hexen, Wiener Studien 48 (1930), 142-172. <Reference has been made several times in THE CLASSICAL WEEKLY to Professor Smith's article. I would call attention to note 3 to Professor Spaeth's article on the Werewolf, to be found in this issue, page 99. C. K.>

<sup>2</sup>But the text in this passage is not altogether certain.

<sup>3</sup>See Pausanias 8.2.4.

<sup>4</sup>Animals of this species habitum, non colorem, mutant, per hiemes hirti, aestate nudi.

edition of the complete Satyricon, that of Hadrianides<sup>11</sup>, despite the latter's boast that he faithfully kept the readings of the manuscript. It was even given by Burmann, in his great Variorum Edition<sup>12</sup>.

But to replace *lupatria* with *eupatria* merely makes matters worse<sup>13</sup>, for, though the former may very easily be a variant of *lupa*, equivalent to *meretrix* (Friedländer<sup>14</sup> compares *poeta*, *poetria*; *πόρνη*, *πορνίστρια*; *ἐταίρα*, *ἐταίριςτρια*), there is no word *eupatria* either in Greek or in Latin. Greek has, to be sure, *εὐπατρία*, 'daughter of a noble sire', applied by Homer to Helen (Iliad 6.292; Odyssey 22.227<sup>15</sup>). In answer to the objection that the low-born wife of the upstart Trimalchio was in no sense among the well-connected, Burmann avers that among the Athenians not only the nobles, but also many of the lower classes, claiming to be *αὐτόχθονες* (*terrae filii*), were called *εὐπατρίδαι* (*patricii*). But, however that may be, we may feel confident that Petronius had no such distant analogue in mind: if *eupatria* is to stand at all, it must be as a mere mockery of Fortunata's lowly birth, in other words as a piece of irony, a figure to which Petronius is certainly not over-addicted. Perhaps the most interesting explanation devised for this phantom form is that expounded by Nodot<sup>16</sup>, in his notorious translation. *Eupatria*, he announces in a note, means "benè agens pro patriâ, pro familiâ, *Une bonne ménagère* . . .", thus dispatching into outer darkness every difficulty both of reading and of interpretation. Certain necessary information—authority for his interpretation—he forgot to supply. What Nodot lacked in explicitness, however, his successors have made up in ingenuity. So Antonius<sup>17</sup>, following Nodot's lead, but employing principles of semantics all his own, adduced the Greek word *εἰθερος*, 'hospitable'. Why, he argued, might not *eupatria* be derived from a hypothetical Greek analogue to *εἰθερος*, namely *εὐπάτρια*, = *εὐ* + *πατρίς* (*familia*), 'well disposed to her household', 'a good housekeeper'<sup>18</sup>. Suggestions such as this proceed from the too common assumption that freedmen and slaves in Petronius think in some queer fashion, with remote allusions and distant parallels ever uppermost in their minds. We marvel how these humble persons acquired their literally prodigious knowledge of comparative linguistics!

What we really have, if we accept the manuscript

<sup>11</sup>Titi Petronii Arbitri Equitis Romani Satyricon Cum Fragmento Nuper Tragurii Reperto, Concinnante Michaele Hadrianide (Amsterdam, 1669).

<sup>12</sup>Petrus Burmannus, Titi Petronii Arbitri Satyricon Quae Supersunt, Cum Integris Doctorum Virorum Commentariis et Notis Nicolai Heinsii et Guiljelmii Goezii (Utrecht, 1709. The Editio Altera appeared at Amsterdam, in 1743).

<sup>13</sup>Goesius suggested *lupa trita*; Klusmann (Philologus 20.179) proposed *sed hoc caput rei providet omnia*. Compare Livy 6.3.1 *Camillus, caput rei Romanae*.

<sup>14</sup>Ludwig Friedländer, Petronii Cena Trimalchionis, Mit Deutscher Uebersetzung und Erklärenden Anmerkungen<sup>2</sup> (Leipzig, Hirzel, 1906).

<sup>15</sup>In Apollonius Rhodius, Argonautica 570, the epithet is given to Diana.

<sup>16</sup>Nodot, La Satyre de Petrone, Traduite en François avec le Texte Latin, Suivant le Nouveau Manuscrit Trouvé a Bellegarde en 1688 (Cologne, 1694).

<sup>17</sup>Conrad Gottlieb Antonius, Petronii Arbitri Satyricon Ex Recensione Petri Burmanni (Leipzig, 1781).

<sup>18</sup>Strange as it may seem, this meaning is admitted in some of the best translations, e. g. those of Tailhade, Boispréaux, De Guerie, (pseudo-) Wilde. Lowe adroitly retains the animal allusion in his rendering, "vixen".

reading here, is a very clever word-play<sup>19</sup> both on *lupatria* and on *providet*. The immediate meaning of *lupatria* in this context is clear. *Modo, modo quid fuit?* (37.3) finds its answer in 74.13, where Fortunata is labeled *ambubaia* (= *lupa*) by Trimalchio himself. It is a magdalene, a shrewish magdalene, too, that 'looks after' (*providet*) Trimalchio's fortune. But notice, too, that the context seems to call for some idea of sharp sight and diligence as a contrast to Trimalchio's blundering. Now wolves were held to be sharp of sight and keen of sense<sup>20</sup>. Very naturally, then, *lupatria* carries us back to the root meaning, 'wolf'<sup>21</sup>. What of *providet*? Here, too, we may look to another meaning, namely its primary and literal sense of 'sees beforehand'. The words *haec lupatria providet* do indeed mean 'this hussy looks after everything'. But there lurks beneath the surface, I suspect, another thought, 'This she-wolf always sees you first, even when (where) you least expect her!' If this is so, we have a rather subtle and surprisingly neat double pun, the interpretation of which involves neither alteration of the text nor straining of interpretation.

LEHIGH UNIVERSITY,

BETHLEHEM, PENNSYLVANIA

RICHARD HENRY CRUM

#### PETRONIUS AND H. M. TOMLINSON THE WEREWOLF AGAIN

Students of lycanthropy, which, in its widest sense, is "the belief in the transformation of men into wolves or other carnivorous animals . . .", are well aware of the fact that the weretiger of India is first cousin to the werewolf of Greece and Italy and other parts of Europe. This kinship is well illustrated by a passage in H. M. Tomlinson's novel, Gallions Reach, in which the author appears to have drawn upon beliefs still current in Burma and India in describing a weretiger whose career recalls that of Petronius's famous werewolf (Cena Trimalchionis 61-62). In Gallions Reach, 220-222<sup>2</sup>, Norrie, the prospector, addresses his companion Colet, in their camp in the heart of the Malayan jungle, as follows:

... There's been a tiger about this patch. These men were too artful, just now, to call him that. They don't want to hear him again, so they gave him polite and allusive names. You can't be too careful here.

But they knew he was a tiger, and more. He took their buffalo and chickens. Any tiger might do that, but soon they had doubts about the sort of tiger this one was. They heard him after dark, for he was an insolent thing, and used to prowl under where you are sitting, night after night. They sat and listened to him snarling. They don't mind tigers; not very much; they don't mind tigers who keep their place, and eat pigs and deer. But they do dislike what is more than a tiger when all good people are indoors. . . . There is more in the forest about us than these people would care to whisper, at this time of night. There's a woman they know of, for one thing. She is only a lovely head

<sup>19</sup>For puns in Petronius see James Downer Walker, Metaphors and Word-Plays in Petronius (Baylor University Press, Waco, Texas, 1913).

<sup>20</sup>Compare Vergil, Georgics 3.264 *genus acre luporum*.

<sup>21</sup>Livy (1.4.7) noted the ambiguity of *lupa* in the Romulus and Remus legend.

<sup>1</sup>J. H. Hutton, in the Encyclopaedia Britannica<sup>14</sup>, 14.510.

<sup>2</sup>quote from the Windmill Library Edition (London, William Heinemann, 1927).

trailing a length of entrails, and it is the end of you to meet her; and there are voices where nobody will ever be seen; and there was this tiger.

He was only heard; they never saw him; only his pug marks were seen, but they were plain enough. And he was never heard snarling except when a certain old Malay peddler, a fellow from Sumatra, was in the neighborhood. First they lost two buffalo, and he had the nerve to eat them where these people could hear him enjoying himself. But the buffalo grew wary after that, and bunched, and he didn't dare to touch them. Then the chickens went. That was when snarling was heard under this house, after dark, and a tiger's tracks were found in the morning. One day, though, after the peddler had gone beyond the village, they could hear him, being sick. Somebody had to pass that place afterwards, and, you would hardly believe it, but he saw feathers where the fellow had vomited.

Well, you ought not to shoot a man, of course, but a tiger is not a man, is it? Especially when it robs you of cattle and chickens, and might take to cannibalism when the fowls were finished. That sort of thing can't go on. So these men got a gun, rigged it to the proper bait, and put it where a tiger, in the boldness of his confidence, was likely to find it. The end of the story shows that all the suspicions of these people pointed to the truth of the matter. That night they sat here talking, just as we are now, and they heard the brute snarling again. Nobody dared go out. He was certainly hungry. He insulted these people. Once he sprang on to the verandah here, and shook the flooring. Tigers are heavy brutes. He kept sniffing at the door. The penghulu says he could smell the thing. Presently they heard the gun go off, and the tiger roared; it had got him; and then they thought they could sleep. When daylight came they went to the trap, and sure enough there he was. The gun had shot the peddler. There can be no doubt, after that, as the penghulu says, that some men can turn themselves into tigers when they want to. The village buffalo have returned to their old habits. They know things are all right again. And do you think you will hear snarling under you to-night? No, Colet, the reason has gone<sup>3</sup>.

WESLEYAN UNIVERSITY,  
MIDDLETOWN, CONNECTICUT

JOHN W. SPAETH, JR.

### STATE SUPERVISION OF MUNICIPAL FINANCES

In the autumn of 1932 the serious financial difficulties in which the municipal government of the City of New York found itself moved Governor Franklin D. Roosevelt to propose a stern remedy for future use in such cases. In a message to the State Legislature he recommended that legislation be passed empowering the Governor of New York State, through appointive agents, to take a hand in the municipal affairs of local communities whenever adverse financial conditions warranted such extraordinary action. Mr. Walter Lippmann, writing in his column, *Today and Tomorrow*, in the *New York Herald Tribune* for December 14, 1932, summarizes the proposal as follows:

Governor Roosevelt has asked the special session of the New York Legislature to give the Governor authority to appoint financial agents who would have power to approve or to veto all expenditures of money by a county, a town, a city, a village, or a special district where there is danger of default. The proposal is

<sup>3</sup>On the subject of werewolves see Anthony Rini, *Popular Superstitions in Petronius and Italian Superstitions of To-Day* (THE CLASSICAL WEEKLY 22.83-86), and Mary Johnston, *The Werewolf in Calabria* (THE CLASSICAL WEEKLY 25.183).

copied from Massachusetts where a law of this kind is already in effect.

The proposal might just as well have been derived from the historical records of the Roman Empire. It calls to mind at once the frequent interference in municipal affairs, especially finances, which the imperial Roman government found it advisable to make in various cities of the Empire, notably among those in the Eastern part, when calamities, such as fires and earthquakes, decline in revenues, or, as was often the case, the unwise and extravagant expenditure of public funds had landed these municipalities in such financial difficulties that the regular payment of taxes due to Rome was seriously affected. Rome's salutary intervention in such cases was exercised at first through imperial commissions or through the regularly appointed provincial governors and their subordinates; witness the many references made by Pliny the Younger (*Epistulae*, Book 10) to his supervision of municipal finances in Bithynia. But under Trajan there came into being an appointive imperial agent known as the *curator rei publicae* (λογιστής), whose special duty it was to oversee the financial administration of the municipality to which he was assigned. In some instances the same *curator* seems to have held jurisdiction over several towns at the same time. Through his exercise of strict control of municipal revenues and expenditures and, with it, of the right of veto of municipal legislation, the curator's authority in local affairs generally was very considerable.

It is chastening to study the sequel. The very nature of this bureaucratic appointment was inimical, of course, to the development of strong local autonomy. Moreover, it paved the way before long to corruption, ending in such great abuses that the imperial Roman government was driven to create still another special office to safeguard the interests of the average citizen in the municipalities. This new official, likewise appointed, or confirmed in his appointment, by the Roman Emperor, was known as the *defensor civitatis* (ἑκδικος). His powers, progressively enlarged by imperial fiat, surpassed those of the *curator rei publicae* and the local magistrates; in the fifth century the *defensor* in many cities seems to have exercised sole authority. But, unfortunately, the record shows that he followed the same unhallowed path as had been followed by the *curator* whom he had supplanted, so that "instead of defending the interests of the common people, he became their oppressor"<sup>1</sup>. *Sed quis custodiet ipsos custodes?*

WESLEYAN UNIVERSITY,  
MIDDLETOWN, CONNECTICUT

JOHN W. SPAETH, JR.

### THE RISING OF COLD

Upon the truly extraordinary notion, set forth in Epictetus 4.8.39 (a remark addressed to an unfortunate interlocutor), Ἀποπέπληγας ἦδη ἐν τῇ βίῃ κάρω, τὰ δ' ἀνω σου σμικρὸν ἐτι ἀνθεῖ, 'You are already

<sup>1</sup>See Frank Frost Abbott and Allan Chester Johnson, *Municipal Administration in the Roman Empire*, 93 (Princeton University Press, 1926). See Chapter X, *Municipal Finances* (138-151), and also pages 90-93, 200-202.

frostbitten at your root below, but your upper parts are still flourishing a little longer', that roots may become frostbitten before the parts above ground, I have no doubt commented adequately in my note on the passage in The Loeb Classical Library<sup>1</sup>. What I was not aware of at the time, namely, that the idea was a bit of Greek folklore, might properly be noted here. In Aristotle, *Problemata* 23.34 (934 b 21-23), the same idea is distinctly called a common belief: *ἡ ἐκ τῆς γῆς, ὥσπερ λέγεται, τὰ ψύχῃ δοχεται καὶ λανθάνει εἰσδύμενα*; 'Or does the cold come up from the ground, as men say, and slip in without being noticed?'. Indeed, the author of this particular section seems himself to accept the correctness of the view, stating flatly, as his own opinion (25-26), *ἐν δὲ ταῖς τοιαύταις χώραις τὰ ψύχῃ κάτωθεν γίνεται*, 'In such areas <i. e. drained lake-bottoms> cold comes from underneath'. Since the commentators on each of these works seem to be unaware of the other passage, I thought it worth while to bring them together here.

What is the origin of the erroneous notion? One might conjecture that it was based, at least, in part, upon the relative coolness of cellars and caves, of spring-waters and well-waters, and the undoubted fact that, once the ground has been frozen to any depth, one needs, in lying upon it, to be protected by bedding more against the chill from below than against that from above. This is particularly noticeable in such countries as Alaska, where much of the land has a relatively thin layer of thawed materials over great depths of frozen earth, and even frozen rock, as the ice and below-freezing temperature of mine galleries in the sides of mountains amply demonstrate.

THE UNIVERSITY OF ILLINOIS

W. A. OLDFATHER

## REVIEWS

The Platonic Epistles, Translated, With Introduction and Notes. By J. Harward. Cambridge: At the University Press (1932). Pp. xii + 244.

It might seem that the Platonic Epistles had received sufficient attention in the last few years, but Mr. Harward, in his book, *The Platonic Epistles, Translated, With Introduction and Notes*, has succeeded in throwing additional light on many points. In his Introduction he discusses I. Sicilian Affairs to the Death of Dionysius the Elder (1-14), II. Plato's Visits to Sicily (14-29), III. Dion's Expedition and its Results (29-53), Note on the Letters of Timonides (53-59), IV. The Question of Genuineness (59-78), Note I: On the Sokratic Epistles (79-86), Note II: On the Literary Style of the Epistles (87-96). The translation (97-161) is followed by the Notes (162-239) and the Indices (241-244: Index I, English, 241-243, Index II, Greek, 244).

Mr. Harward has come to believe in the genuineness of all the thirteen 'Platonic Epistles' except the first. It has always seemed to me that no one with a feeling

for Plato's characteristic rhythm could suppose that he wrote the ninth and the twelfth, but I have come to feel that my original objection to the fifth was not sound. It seemed to me that the explanation of Plato's inability to contribute to Athenian politics was out of place in a letter to Perdiccas. But I now see that in the statement which in Epistle 5 is put in Perdiccas's mouth, to the effect that Plato cannot help the incurable, there is contained a very pertinent warning to Perdiccas himself, which it might not have been politic to convey directly.

The warnings to secrecy in Epistle 2 (312 D, 314 A), which have aroused skepticism, now seem to me entirely natural when one considers that Dionysius, to whom the letter was sent, was surrounded by a crowd of more or less philosophic hangers-on, who would have been delighted to turn him against Plato by ridiculing the latter's doctrines and by accusing Dionysius, who was sensitive on the point, of surrendering his mind to the philosopher. Any publicity would have thwarted Plato's hopes and would have also have made Dionysius himself uncomfortable. With regard to Epistle 4 I am inclined to agree with Professor Shorey, *Classical Philology* 21 (1926), 257, that Plato would not have used the expression *ἀρχαίον ἀποδέξιν* (see 320 D). On the other hand, he might very well have written *ἐπιδέξιν*, and the rhythm suggests a pause after *ἀρχαίον*, which would support the emendation.

Mr. Harward's discussions are, in general, full and judicious. On page 168, however, in discussing the date of the second Epistle, he should not have disregarded the evidence of Epistle 3 (318 E) that friendship between Plato and Dionysius was impossible after 360 B. C. His novel view of the date of Epistle 8 depends on the interpretation of the statement that Hipparimus was freeing Syracuse (356 A) to mean that he was not yet master of the city. It seems to me more probable that Plato would thus refer to measures which, *after* the city had been mastered, were adopted for the establishment of constitutional rule. It might also be worth considering that in the interview of Epistle 2 (313 A-B), which I put in 366, Dionysius pretended not to need Plato's exposition of his doctrines, because he had, unaided, arrived at Plato's view of reality, whereas, in the interview of 361, described in Epistle 7 (341 B), he professed to be acquainted with that exposition through the instruction of others, so that he was satisfied with a single incomplete account of it. The Dionysius of 360 differed from his earlier self in that he had acquired a smattering of philosophy.

Mr. Harward has had the advantage of Mr. A. E. Taylor's suggestions and corrections (Preface, viii). He nevertheless adopts in some places views that Professor Taylor has criticized adversely. There are other places where he might better have been independent. At 314 C the correct translation of *Σωκράτους καλοῦ καὶ νέου γεγονότος* has yet to be published. Plato means that his dialogues are nothing but the embellishment and the modernisation of his master's method. But to translate so would be to undermine the Burnet-Taylor theory that the Platonic Socrates is the historical, not a modernized, Socrates. Hence Mr.

<sup>1</sup>Professor Oldfather has in mind here a volume entitled *Epicetetus, The Discourses as Reported by Arrian, The Manual and Fragments*, Translated by W. A. Oldfather. For a notice of this book see THE CLASSICAL WEEKLY 21.9. C. K.

Harward is led to translate (103) by "... Those that are called his are really the teaching of Socrates restored to youth and beauty". But Socrates had never been beautiful, so that he could not be restored to beauty. He could have been restored to youth, but for the expression of that idea we need more than a simple *γενεός*. Plato was not a young Socrates; he was rather a new, up-to-date, Socrates. We should then translate by 'a cultured present-day Socrates'.

I append a few notes. To each note I prefix figures which show, first, where the passage on which I am commenting is to be found in the Platonic Canon, and, secondly, where it is to be found in Mr. Harward's book.

310 B; 98.—A study of the use of *ἀμαρτάνω* as illustrated in Liddell and Scott<sup>10</sup>, particularly in Euripides, *Alceste* 144, 879, convinces me that, in spite of Mr. Harward, we should translate here by '... take to heart the greatness of the loss that you have suffered in losing me'. Mr. Harward translates by "learn that you have made a great mistake in your treatment of me".

321 A; 111.—Mr. Harward translates *σῆται* by "expects", as if it were *προσδοκᾷ* or *ἀξιοῖ*. The whole sentence Mr. Harward gives thus: "... I see that the performers are cheered on by children,—to say nothing of friends, whom, as well-wishers, a man expects to be active in encouraging him..." The meaning is simply that actors are spurred on by applause even of children, whenever they suppose that it is genuine and well-meant.

324 A; 115.—Here is a 'howler' that has escaped the eye of no other than Mr. A. E. Taylor, who, according to the Preface (viii), revised Mr. Harward's translation. Mr. Harward translates thus: "In my youth I went through the same experience as many other men. I fancied that if, early in life, I became my own master, I should at once embark on a political career..." Mr. Harward is the first to be guilty of this nonsensical version. There was nothing hypothetical about Plato's coming of age. The meaning, 'as soon as', etc., is given correctly in the lexicons and in the old translations.

358 C; 155.—Here I should now translate by 'displaying the trait which, among those that go to make up philosophy, is, in a superlative degree, wisdom'. Mr. Harward gives "showing the wisest disposition in matters pertaining to philosophy..."

362 C; 160.—The expression *ὅτι οὐδὲν τέ* is not natural Greek. We require *ὅτι οὐδὲν τέ*. Translate, then, by 'In speech and action where you were concerned he illustrated the essence and quality of friendship'. Mr. Harward gives "in all other matters he was evidently doing for you, both in speech and action, whatever a friend can do..."

My criticisms are slight in comparison with the substantial achievement of Mr. Harward's book. His translation is competent and careful. He resists the temptation to improve on his author, and sometimes prefers not to render expressions of deep feeling. His Plato is hurt rather than indignant, well-bred rather than inspired, diffuse rather than trenchant. He is a more philosophic Plato than some have found repre-

sented in the 'Platonic Epistles'. The book is a credit to Mr. Harward and to the Cambridge University Press. I have noted no misprints except two erroneous 'breathings' in Index II (Greek Index). The author clings perhaps too closely to the readings of A as given in Burnet. The corrections and marginal readings of O, some of which were first published by Souilhé in the Budé edition, are quite as likely to be right in many cases, and, when it is a question of distinguishing between omicron and omega, the authority even of A is not overwhelming.

I take this opportunity of calling attention to the rendering of the 'Platonic Epistles' in the Translation of Plato by F. Sydenham and T. Taylor (London, 1804) and to discussions of philosophic passages in the 'Platonic Epistles' by Glenn R. Morrow, *The Theory of Knowledge in the Seventh Platonic Epistle*, *Philosophical Review* 38 (1929), 326-349; and to Paul Mazon's book, *Sur une Lettre de Platon* (Paris, Didot, 1930)<sup>1</sup>.

Haverford College,  
Haverford, Pennsylvania

L. A. Post

The First Year of Greek. By James Turney Allen. Revised Edition. New York: The Macmillan Company (1931). Pp. ix + 383. \$2.25.

Professor James Turney Allen's book, *The First Year of Greek*, is an excellent book for College students. It is divided into two parts. Part I, *The Lessons* (1-214), consists of eighty lessons, supplementary readings from Herodotus (simplified), and forty-nine exercises, probably too many of which are suited only for oral work. Part II, *The Grammar* (217-339), contains an adequate grammar of Greek. There are also vocabularies (Greek-English, 341-375, English-Greek, 376-379), and an Index to Part Two (381-383).

The Greek reading material of the Lessons consists mainly of short quotations from the dramatists and the Anthology, and of longer passages from the New Testament, Xenophon (*Memorabilia*), and, especially, Plato. The selections have been chosen for their intrinsic merit, as the author points out, and they should prove very successful in arousing the interest of College students. The revision affects mainly the prose readings: the long selection from the Protagoras of Plato has been removed, and in its stead appear mainly other passages from the *Memorabilia* and selections from the Phaedo. The changes have effected an improvement, for the passage from the Protagoras was somewhat too difficult, as well as too long.

As Professor Allen has pointed out in the Preface (v) and in *The Classical Journal* 10.262-266 (March, 1915), few students now study Greek for more than three years; the majority do so for an even shorter period. It is out of the question, he maintains, to ask such students to spend most of their time on Xenophon's *Anabasis* and the usual exercises. The opportunity must be given to them of making some ac-

<sup>1</sup>I add two bibliographical items: *Platonis Epistulae Commentariis Illustratae* a Francisco Novotny, published by the Masarykova Universita, of Czechoslovakia (1930); *Thirteen Epistles of Plato, Introduction, Translation, and Notes*, by L. A. Post (Oxford: At the Clarendon Press, 1925). C. K. >

quaintance, however slight, with the best Greek literature. I am inclined to agree with him on this point, and I prefer his method. It has been extraordinarily successful, I am told, under his own direction at the University of California. On the other hand, we must not underestimate the advantages to be gained from reading large amounts of easy prose, especially for students who wish to attain anything like a mastery of the language. A weakness in contemporary instruction both in Latin and in Greek, it seems to me, is the too rapid advance made in the difficulty rather than in the amount of material covered. Still, "beginning Greek" must above all be made interesting, and I believe that Professor Allen's book is much more successful in this respect than were the books worked out on the old 'Xenophon' method.

The one addition to the material given by Professor Allen which I should like to suggest is the inclusion of the verb *ἔημι* in the lesson assignments, since it has been my experience that students have more difficulty with this verb than with any other Greek verb.

There are in the book some questionable statements and some inaccurate references which have been retained from the first edition. Perhaps none of these will cause beginning students any serious confusion. I do not, of course, expect a book such as this to give involved explanations. Still, if any explanation at all is attempted, it should be complete and correct. Frequently a correct explanation is no more involved (sometimes it is less involved) than an incorrect one.

An occasional reference is not precise. On page 8, the student is referred to "...§§ 131, 133 <of The Grammar> (first and last sentences)..." The last sentence of § 133 is merely a cross-reference; it is evidently not the last sentence which, in writing as he did on page 8, Professor Allen had in mind.

On page 24, for alpha-privative a reference is given to "...§ 99..." This should be corrected to "...§ 99, II, A, d..."

On page 14 one is invited to compare the word "coreopsis" with *κόρη*. All the English dictionaries which I have consulted<sup>1</sup> refer *coreopsis*<sup>2</sup> to *κόρυς*, not to *κόρη*.

On page 47 one is invited to compare the word *Orcus* with *ὄρκος*. In spite of Liddell and Scott (Greek-English Lexicon<sup>3</sup>, under *ὄρκος*), there seems to be no etymological connection between these words<sup>4</sup>.

<sup>1</sup>Including The Oxford New English Dictionary (c. 1893) and The New Century Dictionary (1930).

<sup>2</sup>"I ask here a question: What student who is likely to use this book will know anything, or need to know anything, about the word *coreopsis*? How many readers of THE CLASSICAL WEEKLY have ever seen this word in their reading? C. K. >."

<sup>3</sup>Emile Boisacq, in Dictionnaire Etymologique de la Langue Grecque (Heidelberg, Carl Winter, Paris, C. Klincksieck [1923]), connects *ὄρκος* with *ἐρκος*. Under *ἀρκέω* (base *areg*), Boisacq lists *Orcus*. He does not connect *ἀρκέω* and *ἐρκος*. J. B. Hofmann, in Alois Walde, Lateinisches Etymologisches Wörterbuch (Heidelberg, Carl Winter [1930-]), under *arceo*, connects *Orcus* with *arceo*. <For a review of this work, by Professor E. H. Sturtevant, see THE CLASSICAL WEEKLY 25.135-136. C. K. >."

Ernout-Meillet, Dictionnaire Etymologique de la Langue Latine (Paris, C. Klincksieck [1932]) <for a review of this book, by Professor E. H. Sturtevant, see THE CLASSICAL WEEKLY 26.37. C. K. >," do not attempt to establish any etymology for *Orcus*. Walde-Pokorny (Alois Walde, Vergleichendes Wörterbuch der Indogermanischen Sprachen, edited and revised by Julius Pokorny [Berlin and Leipzig, Walter de Gruyter, 1930]), list *Orcus* under *ark-*, connecting it with *ἀρκέω* and *arceo*.

On page 95 *εἶπον* is explained as "...for *ἐ-ῥεπον*...", and a footnote on the form *εἶπω* runs thus: "The augment is irregularly retained throughout the moods..." These are incorrect explanations<sup>5</sup>.

On page 134 the second note, a note on *ἐπίσταμαι*, seems to be based upon a misconception. *Ἐπίσταμαι* is an unreduplicated form of the stem *στα-* (*στη-*) combined with the full preposition, and is not, as Professor Allen says, "...for *ἐφ-ίσταμαι*, with a specialized meaning"<sup>6</sup>; *ἐφίσταμαι* is a reduplicated form.

On page 218 the statement is made that the ancients used only capital letters. This is not so<sup>7</sup>, as an examination of papyri will quickly reveal. Along with the several illustrations of inscriptions which are given throughout the book, it would be well to include an example of papyrus writing in a distinctly cursive script. From the inscriptions given the student is likely to form a very low and mistaken opinion of the ability of the ancients to write with ease and dispatch.

On page 311 the statement is made that there are only three optatives (i. e. three tenses of the optative). Here failure to include the future optatives, mentioned in the same section, is likely to confuse the student.

<sup>5</sup>Note forms with digamma before the diphthong, e. g. *ῥεποντι* (Gortynian Law-code 8.18/19; compare 8.15. The text of this inscription can be found in many works. Compare e. g. C. D. Buck, Introduction to the Study of the Greek Dialects<sup>2</sup>, 261-276 [Boston, Ginn and Co., 1928]). Also note Homeric forms with syllabic augment, e. g. *ἔερεν* (Odyssey 8.433). In Karl Brugmann-Albert Thumb, Griechische Grammatik<sup>4</sup>, 60 (Munich, Beck, 1913), the form is explained as a reduplicated form. Boisacq (see note 3, above) concurs with Brugmann-Thumb.

<sup>6</sup>This misconception may be derived from Liddell and Scott, Greek-English Lexicon<sup>7</sup>. This misleading note is retained in the new edition of Liddell and Scott<sup>10</sup>, 659 (Greek-English Lexicon, Revised and Augmented by Henry Stuart Jones, etc. [Oxford: At the Clarendon Press, 1925]). Correct explanations of the forms have long been common: see e. g. W. W. Goodwin, A Greek Grammar, 794 (Boston, Ginn and Co. [1892]); W. W. Goodwin, Greek Grammar, revised by C. B. Gulick, 612 (Boston, Ginn and Co. [1930]); D. B. Monro, A Grammar of the Homeric Dialect<sup>2</sup>, 11 (Oxford: At the Clarendon Press [1891]). Compare Latin *sio* and *sisto*.

<sup>7</sup>On this point see Wilhelm Schubart, Griechische Palaeographie, 16 (Munich, Beck, 1925): "Jedoch hat die griechische Schriftkunde nicht ohne Grund sich des Namens der Kapitalschrift enthalten, denn die strengen Formen, die der lateinischen Kapitale entsprechen, treten in den Büchern mit Ausnahme der ältesten fast gar nicht und in den Inschriften auch durchaus nicht rein auf."

Some allowance must be made here for Schubart's more technical use of terms. Yet, no matter how loosely the term 'capital letters' is used, it cannot be made to include most of Schubart's examples of "Geschäftsschrift" (= cursive writing) or all his examples of "Schönschrift" (= book-hand). These examples are dated from 285/4 B. C. to the seventh century A. D., and from the fourth century B. C. to the beginning of the eighth century A. D. respectively.

I find in H. W. Smyth, A Greek Grammar for Colleges, § 2 (New York, American Book Company, 1920), a statement regarding the use of large (majuscule) and small (minuscule) letters very similar to the statement of Professor Allen. Both statements imply that the small letters in modern use are all comparatively recent developments. This is distinctly not true. These terms and the basic misconception are dealt with by Schubart (on page 2 of the work named above in this note): "Bevor man die Papyri kannte, erschienen die damals ältesten Buchhandschriften, etwa vom 4. bis ins 9. Jahrhundert, 'gross' gegenüber der neuen, eigentlich mittelalterlichen Buchschrift, die man 'klein' nannte. Die Bildungen Maiuskel und Minuskel drückten dies Verhältnis aus, das sich bis auf unsere 'grossen' und 'kleinen' Buchstaben fortgepflanzt hat. Vor der Einsicht in das Werden dieser Formen, die wir jetzt gewonnen haben, Können beide Namen nicht bestehen: trotzdem habe ich die völlig eingebürgerte und eindeutig gewordene 'Minuskel' nicht angetastet, sondern auch in diesem Buche beibehalten, zumal da der Name doch immerhin im Vergleiche mit der älteren Buchschrift einen Sinn hat. Maiuskel dagegen angesichts der Papyri zu schützen scheint mir unmöglich, denn dieser Name hat keinerlei Beziehung zu den vorausliegenden Schriftstufen. Während die Kenner der Papyri ihn zu meiden pflegen, brauchen sie noch sehr oft das Wort Unziale, und zwar in höchst unbestimmtem Sinne".

Further discussion of the term 'Uncial' follows. Compare Edward Maunde Thompson, An Introduction to Greek and Latin Palaeography, 101-103 (Oxford: At the Clarendon Press, 1912).

On page 322 a footnote states that the subjunctive in conditions in Latin is an optative, not a subjunctive. This sweeping statement is certainly not universally true<sup>7</sup>. Besides, such a bare statement is confusing, and an adequate consideration of the matter is beyond the scope of an elementary book.

Recently of  
ALLEGHENY COLLEGE,  
MEADVILLE, PENNSYLVANIA

PHILIP HARSH

### THE THEATER AND POLITICS

Cicero says, in one of his best known letters to Atticus (2.19.3), *Populi sensus maxime theatro et spectaculis perspectus est*, and goes on to describe the way in which prominent men had been hissed or applauded by the audience as they entered the theater. Further, the people applied lines of the plays to situations of the day, as he tells us in the same passage, and vigorously encored lines declaimed by the tragic actor Diphilus which it chose to consider aimed at Pompeius. Cicero discusses such conduct on the part of audiences in general and in his speech in defense of Sestius (105-123) gives particular instances. These passages are well discussed by Professor F. Warren Wright, in a monograph, *Cicero and the Theater*, 5-9 (Smith College Classical Studies, Number 11, March, 1931). They may be illustrated from incidents in English theatrical history of a century ago.

The famous actress Fanny Kemble stated in her *Journal*, under date of April 22, 1831 (Records of a *Girlhood*<sup>2</sup>, by Frances Anne Kemble, [New York, Henry Holt and Co., 1884]), that "...the audiences were unpleasantly inclined to be political; they took one of the speeches, 'The king, God bless him', and applied it with vehement applause to his worthy Majesty, William IV".

The diarist Charles Greville writes, under date of February 7, 1821 (Everybody's Greville, page 24 of the edition by Philip Morrell [New York, E. P. Dutton and Company. No date of publication is given]), that "The King <George IV> went to the play last night (Drury Lane) for the first time... He was received with immense acclamation, the whole pit standing up, hurrahing and waving their hats... A few people called 'The Queen', but very few. A man in the gallery called out, 'Where's your wife, Georgy?'"

MACMURRAY COLLEGE,  
JACKSONVILLE, ILLINOIS

MARY JOHNSTON

<sup>7</sup>J. B. Hofmann, in Stolz-Schmalz, *Lateinische Grammatik*<sup>8</sup>, by Manu Leumann and Joh. Bapt. Hofmann, 773 (Munich, Beck, 1928), considers the subjunctive in the protasis partly jussive, partly optative (also, secondarily, potential).

Charles E. Bennett (*Syntax of Early Latin*, 1.272 [Boston, Allyn and Bacon, 1910]) considers the subjunctive protasis in Latin as derived from volitive and optative uses (without any potential force). He cites (271) Delbrück as referring the protasis in *si haberem, darem* to an Indo-European optative, and the protasis in *si habeam, dem* to a fusion of subjunctive and optative. He states: "Essentially the same are the views of Schmalz... and of Hale... except that Hale in addition to the volitive, optative, and potential recognizes also an 'anticipatory' subjunctive as participating in the origin of the Latin subjunctive in protases".

Hofmann, in Stolz-Schmalz, 570 (see the first paragraph of this note), states: "Der irrealer Konj. ... lässt sich aus der Wunschpartikula als Vorstufe der konditionalen Periode herleiten; der Konj. des Hauptsatzes kann dabei teils ein potentialer bzw. konzessiver Optativ teils ein jussiver Konj. sein..."

Bennett, *Syntax of Early Latin*, 1.271, considers the subjunctive in the apodosis potential in character.

### NERO'S OSTIAN PROJECT

Suetonius tells us (Nero 16.1) that Nero *Destinavit etiam Ostia tenuis moenia promovere atque inde fossa mare veteri urbi inducere*. The editors all seem to take it for granted that *veteri urbi* = Rome. There are two serious objections to this view. First, Rome is not the 'old city'; it is 'the city', the city *par excellence*. Secondly, why provide a water-way from Ostia to Rome when the Tiber was there? If it be objected that Suetonius was contrasting the age of Ostia with that of Rome, I suggest that he probably believed, as Livy did (1.30), that Ostia was founded by Ancus Martius, and was, therefore, almost as old as Rome. If it be said that Nero was foolish enough to make a canal to Rome when the Tiber would serve, I must point out that Suetonius mentions the project among those which he has listed (Nero 19.3) as *partim nulla reprehensione, partim etiam non mediocri laude digna*...

A tempting conjecture occurs to me, that there were at this time two Ostias, (1) the new Claudian harbor (Suetonius, Claudius 20; compare Dio 60.11), (2) the original settlement, or old city. If this is so, a canal between them would have been at least worth considering. The reader may be reminded that it is a substantial walk to-day from Ostia-Scavi to the medieval Ostia, or to Ostia-Mare. It would seem not unlikely that the focus of settlement in the neighborhood always has shifted somewhat as the mouth of the Tiber shifted, though less frequently.

BROWN UNIVERSITY

BEN C. CLOUGH

### PLINY THE YOUNGER AND WILL ROGERS

In The Saturday Evening Post for December 24, 1932, there was an article entitled *Go On, Make Me Laugh*. This article, written by J. P. McEvoy, was an attempt to explain the technique of certain comedians (Ed Wynn, Eddie Cantor, Will Rogers, etc.). On page 45 occurred this passage about Will Rogers (the italics are mine):

One day I asked <Gene> Buck what he thought was the secret of Rogers' success with an audience.

"Well, it seems like this to me," said Buck. "Maybe I'm wrong, but I've listened to him and I've watched the audience, not once but hundreds of times, and the things he says that get the biggest laughs are not the funniest. You know what I mean—jokes. Anybody can get a laugh telling a joke. *But when Rogers says something about somebody that everybody really thinks, but never dared to say out loud—well, we love that sort of thing, all of us, and it's no trouble at all for the audience to think they've said it too.* Not only that, but now that Rogers has said it they can go out and repeat it. I would say that was the secret. He dares to tell the truth about a lot of things, and he puts it in a few words that are easy to understand and quick to get."

I think this passage may be used to illustrate something said by Pliny the Younger. In *Epistulae* 1.20 Pliny is asking Tacitus whether in speaking to a jury one should use a long speech or a short speech. In asking his question Pliny intimates to Tacitus what answer he would like to have. He argues in favor of a long speech. In §§ 10-13 he writes thus:

...Sequitur ergo ut actio sit absolutissima quae maxime orationis similitudinem expresserit, si modo iustum et debitum tempus accipiat; quod si negetur, nulla oratoris, maxima iudicis culpa est. Adsunt huic opinioni meae leges, quae longissima tempora largiuntur nec brevitatem dicentibus, sed copiam, hoc est diligentiam, suadent, quam praestare nisi in angustissimis causis non potest brevitatis. Adiciam quod me docuit usus, magister egregius. Frequenter egi, frequenter iudicavi, frequenter in consilio fui. Aliud alios movet, ac plerumque parvae res maxime trahunt. Varia sunt hominum iudicia, variae voluntates. Inde, qui eandem causam simul audierunt, saepe diversum, interdum idem, sed ex diversis animi motibus sentiunt. *Praeterea suae quisque inventioni favel et quasi fortissimum complectitur, cum ab alio dictum est, quod ipse praevидit.*

The words of Pliny that I have set above in italics came to my mind at once as I read the passage about the secret of Will Rogers's success, especially as I was reading the Latin words I have put in italics.

CHARLES KNAPP

### MUMMY WHEAT ONCE MORE

In connection with Professor Knapp's note, Mummy. Wheat Again, THE CLASSICAL WEEKLY 26.64 (December 5, 1932), the following quotation from Sir Flinders Petrie, Seventy Years in Archaeology, 110-111 (New York, Henry Holt and Company, 1932), is of interest:

Another matter to record is the finding of grains of wheat in the sarcophagi presented to the Prince of Wales (Edward VII), by the Khedive. These were planted, and grew; but I was told that the coffin had lain in the Khedivial stables covered under a heap of corn, hence the intrusion. It was like the raspberry seeds from the Laurium mines growing. Sir Joseph Hooker told me that when these were exhibited, with modern seeds for comparison, he saw visitors taking some of each in the hand to examine, and throwing all together back in the tray from Laurium.

At Hawara I tried experiments on seed under the most favourable conditions possible. I had found a large quantity—some bushels—of Roman corn. From the middle of the heap (least oxidized) I picked out the fattest grains, and planted rows of them immediately in a sheltered canal bank at three stages of moisture; at the same time, I planted Roman grape stones. None of them showed any sign of germinating. This test was the most favourable, as not a day elapsed between finding and planting; also there was no chance of substitution.

THE UNIVERSITY OF CHICAGO

B. L. ULLMAN

### PRAECO FACETUS

Cicero, in De Officiis 3.54-55, discusses the ethics of buying and selling, and quotes Diogenes Babylonius, an eminent Stoic (3.55), as saying, ...Quid vero est stultius quam venditorem eius rei quam vendat vitia

narrare? Quid autem tam absurdum quam si domini iussu ita praeco praedicet, Domum pestilentem vendo? However, without intending *vitia narrare*, auctioneers ancient and modern have at times overreached themselves through an excess of professional zeal. Martial, in two epigrams (1.85, 6.66), describes auctioneers who push a point so far as to ruin a sale. The *praeco facetus* of 1.85 insists too strongly that Marius does not need to sell his land (5-6):

Quae ratio est igitur? Servos ibi perdidit omnes et pecus et fructus: non amat inde locum.

The famous English auctioneer Christie, founder of the well-known firm, was rather too much the *praeco facetus* on one occasion, according to Farington, the English artist and diarist. In the entry for September 13, 1803, Farington writes thus: "...Christie, having an estate in Herefordshire to dispose of, He had as usual set it off by a flowery oration, but before concluding He said that He felt bound to observe that Herefordshire was a county that had two peculiarities, viz: 'Turnpikes without end,'—and 'roads without bottom.' "

MACMURRAY COLLEGE,  
JACKSONVILLE ILLINOIS

MARY JOHNSTON

### PARASITES IN PLAUTUS AND IN SPENSER

The boastful soldier and the parasite who make their profit from their patrons' vanity are two of the best known types of character in Roman comedy. Though these types recur at many periods in life and in literature, certain passages in Spenser's Faerie Queene furnish excellent parallels to familiar passages of Plautus and Terence. The parasite's philosophy of life is best expressed by Terence in Gnatho's famous soliloquy (Eunuchus 232-253, 255-264). Verses 248-253 of this soliloquy find a parallel in the Faerie Queene, Book 2, Canto 3, 9.2-9:

Eftsoones this liegeman gan to wexe more bold,  
And when he felt the folly of his Lord,  
In his owne kind he gan him selfe unfold;  
For he was wylie witted, and growne old  
In cunning sleighes and practick knavery.  
From that day forth he cast for to uphold  
His ydle humour with fine flattery,  
And blow the bellows to his swelling vanity.

Braggadocchio in Spenser does not equal the boasts that Artotrogus makes for Pyrgopolinices in Plautus, Miles Gloriosus (16-18, 25-30, 42-46, 52-53), but he says of himself, in Faerie Queene 2.3.17.7, that "with one sword seven knightes I brought to end..."

MACMURRAY COLLEGE,  
JACKSONVILLE, ILLINOIS

MARY JOHNSTON

<sup>1</sup>The passage may be found in The Farington Diary, Edited by James Grieg, 2.149 (New York, George H. Doran Company, 1928).

# THE POPULARITY of

Pearson, Lawrence and Raynor's

## LATIN I

is indicated in the following quotations from teachers' letters:

"Because it gives interesting information about Roman life, mythology, etc., without sacrificing drill on Latin grammar"

"I like particularly the interesting way in which the connection of Latin words is given in every chapter"

"The abundance of reading material in which words of the different conjugations and declensions are especially stressed"

"I especially like the lesson vocabularies, the supplementary vocabularies, and the arrangement of the book"

Latin I . . . \$1.40    Latin II . . . \$1.72    Text Edition . . . \$ .60

### AMERICAN BOOK COMPANY

NEW YORK

CINCINNATI

CHICAGO

BOSTON

ATLANTA

## Materials for Strengthening the Course

### PRIVATE LIFE OF THE ROMANS, Revised

*By the late Harold Whetstone Johnston, revised and enlarged (1932) by Mary Johnston*

An authoritative reference book for the School library. 430 pages, 326 illustrations, \$2.24.

### ROMAN TALES RETOLD

*By Walter A. Edwards*

Easy Latin reading for the second year or the latter part of the first year. 77 pages, \$0.60.

### AD ALPES

*By H. C. Nutting*

An interesting travel account of a Roman family. For the third year. 300 pages, \$1.60.

Tear along this line

Please send detailed information regarding the following:

- ☐ Private Life of the Romans
- ☐ Roman Tales Retold
- ☐ Ad Alpes
- ☐ Unit Tests—for Scott's *First Latin Lessons*
- ☐ Student's Latin Drill Cards

Also please include copies of these helps:

- ☐ "Study Latin" poster
- ☐ Latin Songs
- ☐ Map of Ancient Rome
- ☐ Latin Derivatives

Signed.....

School.....

City and State.....

### SCOTT, FORESMAN AND COMPANY

Chicago  
623 S. Wabash Ave.

Atlanta  
29 Pryor St., N. E.

Dallas  
1033 Young Street

New York  
114 East 23rd Street

# FIRST IN THE FIELD OF THE CLASSICS

A COMPLETE MODERN SERIES FOR HIGH SCHOOL YEARS

A modern course which retains the time-tested principles of experienced teaching.

## LATIN LESSONS

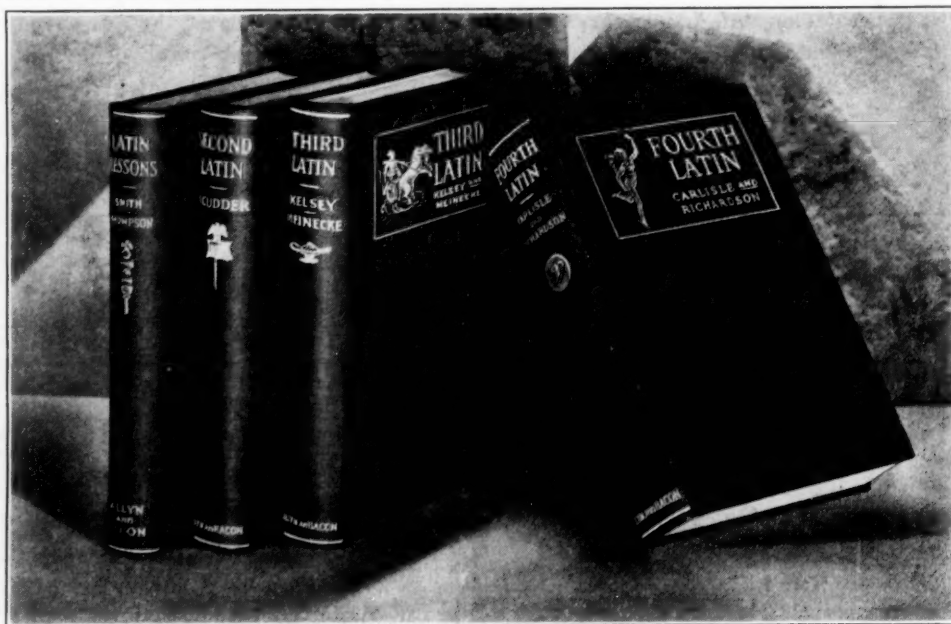
SMITH-THOMPSON

A modern adaptation of the most popular first-year textbook in Latin ever published.

## SECOND LATIN

SCUDDER

A unified course in Roman life and history. Selections adapted from Eutropius and Livy, and from Caesar's Gallic and Civil Wars.



## THIRD LATIN

KELSEY-MEINECKE

Selections from Cicero, Pliny, Sallust, and Livy. Illustrated by photographs secured by Professor Kelsey in his travels.

## FOURTH LATIN

CARLISLE-RICHARDSON

Selections from Virgil, Ovid, Catullus, Horace, and Martial, broadening the field of fourth-year Latin. Illustrations, full notes, objective tests.

All four titles conform in principle and content to the generally approved recommendations of the Classical Investigation and to College Entrance Examination Board requirements.

### ALLYN and BACON

Boston

New York

Chicago

Atlanta

San Francisco

Dallas